

Hearing Jesus Properly

Jesus' Misunderstood Last Sermon Part II

- Luke 21:5 And while some were speaking of **the temple**, how it was adorned with noble stones and offerings, he said,
- 6** “As for these things that you see, the days will come when there will not be left here one stone upon another that will not be thrown down.”
- 7** And they asked him, “Teacher, when will these things be, and what will be **the sign** when these things are about **to take place**?”
- 8** And he said, “**See that you are not led astray**. For many will come in my name, saying, ‘I am he!’ and, ‘The time is at hand!’ Do not go after them.
- 9** And when you hear of wars and tumults, do not be terrified, **for these things must first take place**, but the end will not be at once.”
- 10** Then he said to them, “**Nation will rise against nation, and kingdom against kingdom**.
- 11** There will be great earthquakes, and in various places famines and pestilences. And there will be terrors and great **signs** from heaven.
- 12** But before all this they will lay their hands on you and persecute you, delivering you up to the synagogues and prisons, and you will be brought before kings and governors **for my name’s sake**.
- 13** This will be your opportunity to bear witness.
- 14** Settle it therefore in your minds not to meditate beforehand how to answer,
- 15** for I will give you a mouth and wisdom, which none of your adversaries will be able to withstand or contradict.
- 16** You will be delivered up even by parents and brothers and relatives and friends, and some of you they will put to death.
- 17** You will be hated by all **for my name’s sake**.
- 18** **But not a hair of your head will perish.**
- 19** **By your endurance you will gain your lives.**
- 20** “But when you see **Jerusalem** surrounded by armies, then know that its desolation has come near.

21 Then let those who are in Judea flee to the mountains, and let those who are inside the city depart, and let not those who are out in the country enter it,

22 for these are days of vengeance, to fulfill all that is written.

23 Alas for women who are pregnant and for those who are nursing infants in those days! For there will be great distress upon the earth and wrath against this people.

24 They will fall by the edge of the sword and be led captive among all nations, and **Jerusalem** will be trampled underfoot by the Gentiles, until the times of the Gentiles are fulfilled. [LUKE 17 STARTS HERE]

25 “And there will be **signs** in sun and moon and stars, and on the earth **distress of nations** in perplexity because of the roaring of the sea and the waves,

26 people fainting with fear and with foreboding of what is coming on the world. For the powers of the heavens will be shaken.

27 And then they will see the Son of Man coming in a cloud with power and great glory.

28 Now **when these things begin to take place**, straighten up and raise your heads, because your redemption is drawing near.”

29 And he told them a parable: “Look at the fig tree, and all the trees.

30 As soon as they come out in leaf, you see for yourselves and know that the summer is already near.

31 So also, when you see these things taking place, you know that the kingdom of God is near.

32 Truly, I say to you, this generation will not pass away until all has taken place.

33 Heaven and earth will pass away, but my words will not pass away.

34 “But **watch yourselves** lest your hearts be weighed down with dissipation and drunkenness and cares of this life, and that day come upon you suddenly like a trap.

35 For it will come upon all who dwell on the face of the whole earth.

36 But **stay awake** at all times, praying that you may have strength to escape all these things that are **going to take place**, and to stand before the Son of Man.”

37 And every day he was teaching **in the temple**, but at night he went out and lodged on the mount called Olivet.

38 And early in the morning all the people came to him **in the temple** to hear him.

Luke 21:5-38

How Then Shall We Interpret the Bible?

Pop-eschatology, that is Dispensationalism which came to dominate the popular mind about things concerning the Last Days, really came into its own with the mass production of the *Scofield Study Bible* (1909, 17).¹ Dispensationalism has **two distinguishing features** that it proudly stands on. First, the church and Israel are two entirely distinct entities in

¹ With the publication of perhaps the most in depth biography of Scofield (**Joseph M. Canfield**, *The Incredible Scofield and His Book* [Vallecito, CA: 1988, 2004]), a rather disturbing theory of how this book became so popular has gained traction. Essentially, Oxford University Press, which was owned by Jewish Zionists and Fabian Socialists promised to publish it from a man who had never published anything before without even seeing the manuscript. The idea is that Scofield's notes would create the necessary inroads needed among Protestants to get them to side with the Zionists in their less-than-noble desire to create a modern state of Israel. For one particular take on this theory see **James Perloff**, "[The War on Christianity, Part II: The Abomination and Blasphemy of Christian Zionism](#)," *JamesPerloff* (Aug 31, 2016). This theory is very much related and an important historical inquiry into the fantastic rise of Dispensationalism, but isn't related to Luke, so no more on that here.

every possible sense. Second, as [Dr. Ryrie](#) put it, “Dispensationalists claim that their principle of hermeneutics is that of literal interpretation. This means interpretation that gives to every word the same meaning it would have in normal usage, whether employed in writing, speaking, or thinking.”² [Hal Lindsey](#) said it out loud, “The real issue ... is whether prophecy should be interpreted literally or allegorically.”³

In a sermon published just a month ago,⁴ [Dr. Richard Caldwell](#) said the following about the first part of our passage,

There will be things happening with the heavenly bodies that will terrorize the world population. The sun will be darkened. The moon will not give its light. Great darkness cast upon this planet. It's like God will turn the lights off. Stars falling from heaven. The powers in the heavens, Jesus says, will be shaken.

Now there are [people who will spiritualize](#) all of these statements and say that Jesus is not describing something that

² [Charles Ryrie](#), *Dispensationalism: Revised and Expanded* (Chicago: Moody, 1995, 1966), 64. On these two together see pp. 32-34. Progressive Dispensationalists have not wanted to change this saying that it “is not an abandonment of ‘literal’ interpretation for ‘spiritual’ interpretation.” [Craig A. Blaising](#) and Darrell L. Bock, *Progressive Dispensationalism* (Grand Rapids, MI: Baker Books, 1993), 52.

³ [Hal Lindsey](#), *The Late Great Planet Earth* (Grand Rapids, MI: Zondervan, 1970), 175.

⁴ [Richard Caldwell](#), “[The Second Coming | Matthew 24:29-31](#),” *Founders Baptist / Walking in Grace* (Dec 10, 2023).

will *literally* take place. I'm always baffled by this for a couple of reasons. First of all, I think about the First Coming of our Lord and I ask you just to reflect upon all of the OT prophecies that were fulfilled in his First Coming and how those prophecies were fulfilled in very *literal* ways.⁵ Second, I think about the fact that there is no indication in the language of Jesus that he is speaking in some sort of *allegorical* fashion. His description is *straight forward*. His description speaks as if it is *literal*, because it is *literal*.

But another reason that I find it baffling that people struggle that this is going to happen *literally* is because the Bible is full of amazing things that have happened in the past at the command of God that people would have thought impossible. So I would frame it up this way. Why does this seem *fanciful* to you if you believe in a world-wide flood? ... If you believe the Bible's account of the destruction of Sodom and Gomorrah? ... If you believe that an axe-head floated, if you believe that Jesus walked on water, if you believe that God parted the Red Sea? Why is *this* the *insult to human intelligence*. We have all those things in the OT that we know took place, is this any more hard to believe than that? [Italics mine.]

⁵ While the history of this (i.e. being born in the womb of a virgin in a real town in Israel etc.) is certainly "literal" as he says, what about a prophecy like, "Every valley shall be lifted up, and every mountain and hill be made low..." (Luke 3:5; Isa 40:4). Were the mountains "literally" destroyed and valleys "literally" raised when Jesus came in the First Coming? Of course not. The language itself is figurative.

Then, citing [David McKenna](#) who wrote the commentary for *Mark* in *The Preacher's Commentary*,

The sign will be unnatural disasters—not earthquakes and famine, but eclipses of sun and moon, falling of stars, and shaking of the heavens that defy human prediction or explanation. Astrologers and watchers of UFOs try to make a science of changes and disturbances in the heavens, but their efforts do not touch the prophecy of Jesus. When the sign of His coming is given, it will defy scientists and pseudoscientists, astronomers and astrologers, but there will be no way to misread its purpose. Even unbelievers “*will see the Son of Man coming in the clouds with great power and glory*” (v. 26).⁶

There's a bit to unpack here. **First**, notice the focus on interpreting the text *literally*. He said the word at least five times in just this short snippet. Next, notice how the “literal” interpretation is said to be “**straight forward**” and its opposite is “**allegorical**.” Then there's the not-so-subtle dig on those who disagree with his interpretation. They believe of necessity that Jesus' words are “**fanciful**” and an “**insult to**

⁶ [David L. McKenna](#) and Lloyd J. Ogilvie, *Mark*, vol. 25, *The Preacher's Commentary Series* (Nashville, TN: Thomas Nelson Inc, 1982), 264.

human intelligence.” Sadly, this is standard procedure for many in these circles when defending their interpretation.

Finally, let’s just look at one verse from our passage for a moment. It also happens to be the first. “And there will be signs in the sun and moon and stars” (Luke 21:25). Here is the parallel in Matthew, which is actually what Dr. Caldwell was looking at. “Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven” (Matt 24:29). I might ask, if you were to read this “literally,” would you say that it refers to eclipses and meteor showers or to the utter obliteration of the sun and moon and actual stars (not meteors) falling to earth? It’s an interesting question to me, because, to paraphrase Gertrude in *Hamlet*, *the man doth protest too much methinks*. It just doesn’t seem all that literal to say it means eclipses rather than the sun catastrophically ceasing to exist, but it’s understandable, because we all know that if that happened, everyone would die in an instant.

So what does “literal” actually mean? I heard a funny Finnish comedian this week named ISMO talking about this. He said, “There was even words I thought I knew and then when I moved here, it turned out that I don’t know. Like the word

‘literally.’ I thought *that’s a word I know what it means*. But it turns out it’s more difficult. Like after one show, this one lady came and she said hey, ‘This was so funny that I literally died.’ And I was like, ‘Oh, my deepest condolences. I’m so sorry to hear about what happened. But actually, if I were you, I’d get a second opinion.’”⁷

Webster gave us a **definition** which has not changed all that much in 200 years. “According to the letter; primitive; real; not figurative or metaphorical; as the *literal* meaning of a phrase.” (*Webster’s 1828 Dictionary*). So the opposite of literal is in fact figurative or metaphorical in this sense of the word. But let’s introduce a **related word**. The word is “**literalistic?**” What does this mean? This means, “Using a method of interpretation regarded as woodenly, inflexibly, or simplistically literal in its perceived neglect of such considerations as context, genre, and intent of the author or artist; over-literal.”⁸ This is a very interesting word, because it seems to get at the true heart of what’s going on with the so-called “literal” interpretation.

⁷ ISMO, “[ISMO | Literally](#),” *YouTube* (2023).

⁸ This comes from the *Wikipedia* of “Literalistic” as of Jan 17, 2024.

The older Protestant rule of interpretation is called the **analogy of faith** (*analogia fidei*). This refers to the need to interpret texts which are unclear in light of those which are clear and which speak on the same subject. In other words, you **don't just isolate the passage** and read the "literal" meaning of the word (there are often many definitions of any given word). You look at **the genre**, the **context**, and **other passages** to shed light on the meaning of the word in *the particular instance* you have in mind. Because words and phrases and sentences **only have meaning in the context in which they are found**. This will become key to interpreting the remainder of Jesus' Olivet Discourse.

The Olivet Discourse: Context

Let's recall that **the Olivet Discourse** is Jesus' **last great sermon**. It was given on the Mt. of Olives, which overlooked the magnificent Second Temple to the west. In Luke's account, the Disciples are interested simply in knowing when the temple will be destroyed and what will be the sign that this is about to happen. However, Matthew's account differed in that it gave the fuller question which also

dealt with Jesus Coming at the end of the age. But to clarify that he is focused only on the temple's destruction, which we saw occurred in 70AD, **Luke** has moved all of this “Second Coming” material to chapter 17, separating it out so that we, the reader, can be very clear that Jesus did in fact talk about *two very different time frames* in the original sermon, but that in the version we are looking at today, the Second Coming is not in view.

Recall also that Luke's sermon forms a **chiasm**. This will become important in confirming the interpretation we are about to look at, because in a structure like that, units are parallel with other parts of the structure and help interpret one another.

- A. “Some were speaking *of the Temple* (περὶ τοῦ ἱεροῦ)” (5)
- B. “what will be the sign when these things are about to *take place* (γίνεσθαι)” (7)
- C. “See that you are *not led astray* (μὴ πλανηθῆτε)” (8)
- D. “for these things *must first take place* (δεῖ γὰρ ταῦτα γένεσθαι πρῶτον)” (9)
- E. “*Nation will rise against nation* (ἔθνος)” “*signs* (σημεῖα)” (10-11)
 - F. *Persecution of the saints* (“*my name's sake*,” 12, 17) (12-17)
 - G. “*Not a hair of your head will perish*” (18)
 - G'. “*By your endurance you will gain your lives*” (19)
 - F'. *Flight of the Saints* (“*Jerusalem*,” 20, 24) (20-24)
 - E'. “*signs* (σημεῖα)” “*distress of nations* (ἔθνῶν)” (25-27)
- D'. “When these things *begin to take place* (ἀρχομένων δὲ τούτων γίνεσθαι)” ... “when you see these *things taking place* (ὕμεῖς, ὅταν ἴδητε ταῦτα γινόμενα)” (28-33)
- C'. “*Watch yourselves* (Προσέχετε δὲ ἑαυτοῖς)” (34-35)
- B'. “Stay awake ... to escape all these things that are going to *take place* (γίνεσθαι)” (36)
- A'. “He was teaching *in the temple* (ἐν τῷ ἱερῷ)...” “the people came to him *in the temple* (ἐν τῷ ἱερῷ)” (37-38)⁹

⁹ This follows the analysis of **SJD**, “**Luke 21:5-38**,” *Biblical Chiasm Exchange* (May 26, 2015).

We've already seen that the first half of this structure, and even into the second, are in fact about the destruction of the temple in 70AD. Now we want to come to this very interesting and strange language about the **sun, moon, and stars**.

Sun, Moon, and Stars

As Luke has it, Jesus says, “**And there will be signs in the sun and moon and stars ...**” (**Luke 21:25**). This is where we left off last time, but recall that the previous verse said, “**They will fall by the edge of the sword and be led captive among all nations, and Jerusalem will be trampled underfoot by the Gentiles, until the times of the Gentiles are fulfilled**” (**24**). This verse actually has no parallel in Matthew or Mark and that's interesting, because it very clearly **keeps our minds in the destruction of the Temple in 70 AD**.

Again, Matthew's parallel of vs. **25** says, “**Immediately after the tribulation of those days the sun will be darkened, and the moon ...**” (**Matt 24:29**). Matthew's “immediately after” is parallel to Luke's “and there will be...” Recall that **popular eschatology** interprets “**those days**” to refer to the **Great Tribulation**, specifically, half-way through it when

the Antichrist will offer the abomination of desolation on the altar in the Most Holy Place of a rebuilt Third Temple. Thus, for them, the time-frame now in mind is the beginning of the second half of the [future] Great Tribulation.

However, Luke was very clear that **the abomination of desolation** did *not* refer to a still future to us Third Temple, but to the destruction of the *Second* Temple, and not to the Antichrist offering a blasphemous sacrifice in a place no one can see, but to **the armies of Rome surrounding the city** that everyone could see. In this way, though we do not have to worry *per se* about it in Luke since he takes the specific temporal language out, Matthew's "***immediately after the tribulation of those days***" must refer to the time **right after the temple was destroyed**.

So what are we to make of **these "signs" of the sun and moon and stars**, as Luke puts it? Or more specifically, of their being darkened, not giving light, and falling from heaven? Dispensationalists will say that it is obvious that such things have never happened. But in the immortal words of Bart Simpson in those old Butterfinger commercials, "***Au contraire mon frère.***"

To understand how this could even be possible, we must go back to our Old Testaments. What we learn by doing this is really pretty shocking, if you've never seen it before. First, often times the heavenly bodies symbolize earthly rulers or nations. No, that's not their literalistic meaning if you are just going by a definition in a dictionary. But it is exactly their meaning if you read them in many OT contexts. Remember Joseph's dream of his father, mother, and brothers, which were the sun, moon, and stars respectively (Gen 37:9-10)? Sometimes they refer to heavenly beings. Recall the war of Sisera in Judges where, "The kings came [and] fought; Then fought the kings of Canaan at Taanach near the waters of Megiddo; They took no plunder in silver. The stars fought from heaven, From their courses they fought against Sisera" (Jdg 5:19-20).

Next, language of a collapsing universe is found throughout the OT and it quite often refers to the fall and destruction of important rulers and cultures, not to the universe literally collapsing.¹⁰ The destruction of Babylon by the Medes which occurred in 539 BC was a destruction of heaven and earth. Isaiah says, "For the stars of heaven and

¹⁰ In this and some of what follows I am following Brian Godawa, *Matthew 24 Fulfilled: Biblical and Historical Sources*, 2nd Edition (LA: Embedded Pictures, 2017)

their constellations will not flash forth their light; *the sun* will be dark when it rises, and *the moon* will not shed its light ... I shall make the heavens tremble, and the earth will be shaken from its place” (Isa 13:10, 13). The same can be said of Samaria in 722 BC (Amos 8:9), Nineveh (Nah 1:4) and Assyria in 701 BC (Isa 30:25), Edom in 587 BC (Isa 34:2-5, 9-10), Egypt in 580 BC (Ezek 30:10-11), and Judah (Zeph 1:2-4). All use the same disintegrating cosmos language.

Curiously, the destruction of the First Temple in 587 (Jer 4:23) uses similar language, as does the coming of the new covenant, “Once more in a little while, I am going to shake the heavens and the earth, the sea also and the dry land. And I will shake all the nations; and they will come with the wealth of all nations; and I will fill this house with glory” (Hag 2:6; cf. Heb 12:26). Notice the “once more.” These shakings have happened before. In fact, if I strung together Isa 13:10¹¹; Isa 34:4; Dan 7:14; Zech 12:10-14; Deut 30:4; and Isa 27:13 for you, it would sound almost identical to Jesus’ comments here. His language is dense with OT prophetic language of things *that have already happened*, which is clearly impossible if we read it literalistically.

¹¹ Jesus’ words in Matthew 24:29 follow the LXX of this verse almost exactly.

Perhaps most important of all, the language most closely reflects **Joel 2:30-31** which Peter will quote at Pentecost about the **new covenant**.¹² In other words, we should be thinking about the covenants when we hear this kind of language—covenants that are ending or beginning, peoples and creatures that are being judged for not obeying them.

This is **a tremendous problem with pop-eschatology**. It rarely consults the OT to try and figure out what something means. Instead, it goes off on its own supposed “literal” interpretation, which really ends up being *literalistic* interpretation, a ridged wooden literalism that refuses to keep in mind context, genre, and the way the very same ideas have been used and fulfilled earlier in history. This is what we get for divorcing the OT and the NT in our theology, so it shouldn't surprise us. But it need not be this way, for **God's word is its own sure and true interpreter**. We are not left doing this with guesswork.

Now, I have not actually finished **Luke 24:25** (still just our first verse), and this is because I wanted us to see the parallels with Matthew. But **Luke adds something** that is

¹² **David W. Pao** and Eckhard J. Schnabel, “Luke,” in *Commentary on the New Testament Use of the Old Testament* (Grand Rapids, MI; Nottingham, UK: Baker Academic; Apollos, 2007), 378.

not in Matthew or Mark. “and on the earth distress of nations in perplexity because of the roaring of the sea and the waves.” The waters are often found in the same context as the sun, moon, and stars in these old prophecies. Of Egypt, “I will dry up the Nile” (Ezek 30:12). Against Judah, “I will sweep away the birds of the heavens and the fish of the sea” (Zeph 1:3). Of Babylon, “The sea has come up on Babylon; she is covered with its tumultuous waves” (Jer 51:42). Of Tyre, “I am against you, O Tyre, and will bring up many nations against you, as the sea brings up its waves” (Ezek 26:3). And again the new covenant, “I am going to shake the heavens and the earth, the sea also and the dry land. And I will shake all the nations...” (Hag 2:6-7). Notice how those are all *nations*. Finally, a wavy sea is a picture of chaos and of where *evil supernatural creatures* like Leviathan and Rahab live.

Luke concludes this by saying, “People fainting with fear and with foreboding of what is coming on the world. For *the powers of the heavens* will be shaken” (Luke 21:26). It’s with this that we can now ask why such overwhelming language of the universe collapsing, if it is not literal? The answer is, it *is* literal, it just *isn’t physical*. This is one of the

main facts about a literal interpretation that many fail to grasp. There is more that is literal in this universe than the physical creation. **Thoughts** are literal, but they aren't physical. **Theories** are literal, but they aren't physical. **Angels** are literal, but they aren't (ordinarily) physical. Same goes for **demons**. **Heaven**—the place where God resides is literal, but it isn't physical in the sense we think of it. If these things have in mind as much **the unseen realm** as the seen realm, then suddenly we can make sense of it, for the physical sun, moon, and stars in the sky appear in the visible heavens and throughout the Bible they are visual analogies of unseen parallel yet still literal realities.

When Jesus says that *the powers* of the heavens will be shaken, he is referring to **the rulers of this world** (cf. **John 12:31**), the **princes** over the nations (**Dan 10:13, 20**), **the sons of God** that were distributed to the nations by allotment (**Deut 32:7-8**). As it says in Ephesians, “**For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places**” (**Eph 6:12**; cf. **Rom 8:38**; **1Pe 3:22**).

These powers are **the heavenly analogue** of the **earthly nations**. And that is why talking about the sun, moon, and stars (out there) together with the sea and the waves (down here) is so important. Throughout the OT prophecies that speak like this, **the nations** are identified as are **the heavenly powers**. They mirror each other—*as in heaven, so on earth*. If **Egypt** is a power on earth, its heavenly prince is the counterpart of heaven. If **Persia** is a power on earth, the Prince of Persia is the heavenly counterpart. So also with **Babylon, Greece, or Rome**. Indeed, in my understand, Satan is the Prince of Rome, which is why he was the ruler of the earth in the days of the NT—the Roman Empire ruled the earth.

I said earlier that the structure can help us. Notice how in **vs. 10**, “**Nation will rise against nation**,” and in **vs. 11** there are “**great signs from heaven**.” In **vs. 25**, “**there will be signs in the sun and moon and stars**,” in other words, the heavens. And on earth “**distress of nations**.” Nations and heavenly signs repeat themselves. They are parallel. These things are not depicting the physically collapsing universe, but the tumult and mayhem of collapsing powers on heaven and earth. All we need do to see this is **learn how to read**.

The “Coming” of the Son of Man

So what does this mean in terms of *past* fulfillment? It seems plain enough that when God destroyed the temple and scattered **the Jews** to the four corners of the earth for their failure to recognize their Messiah, **their willful unbelief and culpable treatment of the Lord Jesus** by putting him to death, he brought a swift and sudden **end to their covenant**, which was symbolized by the temple. No more temple, no more sacrifices. No more sacrifices, no more covenant. It's that simple.

But **the Gentiles were just as culpable**, for they too put the Lord Jesus to death. Therefore, God shook the nations and their heavenly counterparts and did something spectacular that few in our day have ever considered. We can see this by understanding **Luke 21:27**, “**And then they will see the Son of Man coming in a cloud with power and great glory.**”

This verse has often been understood as referring to **the Second Coming**. However, it is found here, in Luke's version of the discourse which so very obviously is dealing with **the destruction of the Second Temple**. Curiously, the

parallel in Matthew says, “Then will appear in heaven the sign of the Son of Man, and then all the tribes of the earth will mourn, and they will see the Son of Man coming (*erchomai*) on the clouds of heaven with power and great glory” (**Matt 24:30**). The word used for “coming” in all three Gospels of this parallel verse is *erchomai*. But it is important that **Matthew 24:27** (so, three verses earlier) also says, “For as the lightning comes from the east and shines as far as the west, so will be the coming (*parousia*) of the Son of Man.” But this is a different word for “coming.” It is the word *parousia*. Clearly, *erchomai* and *parousia* are not the same word.

Importantly, Luke moved this earlier parallel reference from Luke 21 to **Luke 17(v 24)**. In other words, he put that *Parousia* verse in the place that talks about the Second Coming. He put it this way, “For as the lightning flashes and lights up the sky from one side to the other, so will the Son of Man be *in his day*” (**Luke 17:24**). He doesn’t use “coming” at all, but clearly refers to the Second Coming as *The Day*. What this means is that Matthew has two different “comings” of Christ within three verses and he distinguishes them by two totally different words. The *Parousia* is the **Second Coming**. The *Erchomai* is a different coming.

This is all about understanding **nuances**, which are important. It's like if you were expecting someone for dinner and I yelled out, "**They're here,**" you would know your dinner company is here. But if you weren't expecting anyone and I said, "**They're heeeerrreeeee**" in a cute but creepy 6 year old blonde girl voice while watching static on my TV, you would know that I was probably talking about a poltergeist that had invaded the house.

The language is taken from **Daniel 7:13**. "I saw in the night visions, and behold, with *the clouds* of heaven there came one like *a son of man*, and *he came* (*erchomai*, LXX) *to the Ancient of Days* and was presented before him." Notice that the Son of Man is **coming somewhere**. Where? He is coming *to heaven*, not to earth. He is *ascending* on the clouds (a divine prerogative in Scripture, only God does this) to be presented before the Ancient of Days (the Father), where "to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed" (14).¹³

¹³ In the Gospels, Jesus often "comes" and these are clearly not the Second Coming. (cf. **Matthew 10:23; 16:28; 26:64**).

Brothers and sisters, **this was fulfilled already**, in the great ascension of Jesus Christ at the beginning of Acts. “**As they were looking on, he was lifted up, and a cloud took him out of their sight**” (**Acts 1:9**). This is why Jesus would tell his disciples in the last words of Matthew, “**All authority in heaven and on earth has been given to me**” (**Matt 28:18**). While the book of Acts recounts this power time and again, it is not until 70 AD that **God finally makes this power manifest** even to unbelieving Jews and the world. And they could not miss it this time.

My opinion is that what we are seeing here just after the destruction of the temple is **the binding of Satan** of Revelation 20 **made manifest to all**. Satan’s binding is not an absolute binding in every sense, but a binding that makes it so that he can **no longer deceive those under his rule**. If he is the Prince of Rome, as I think, then this means the Disciples could go throughout the Roman Empire and give the Gospel and he could not stop their ultimate victory. Those who hear need not stay in the darkness any longer, **but can turn to faith in Christ** and be saved from their sins. This did not happen in the OT, because you had to go to Israel and become a Jew under the old covenant terms. This is a true and

radical shaking of the heavens. And it isn't just Satan. It is any of the heavenly rulers anywhere they rule on earth. They no longer have the authority to keep their citizens in the dark, to fool them, to blind them if God sees fit to show them the light through the glory of Christ.

Unlike some Preterists who see what happens in 70 AD to these creatures as their obliteration, I see it as **their house-arrest**, from which one day they will be set free to launch one final assault on humanity and, especially, the people of God (**Rev 20:7-10**). Yet, I agree with them that, “**The destruction of the temple is the sign ... that Jesus is reigning in heaven because the old system of sacrifices is no longer in effect**” (Godawa).

Amazingly, **Eusebius**, the first great Church Historian, commenting on Josephus, says that a certain oracle was found in their sacred writings which declared that at the time a certain person should go forth from their country to rule the world. He himself understood that this was fulfilled in Vespasian. But Vespasian did not rule the whole world, but only that part of it which was subject to the Romans. With better right could it be applied to Christ; to whom it was said by the Father, “**Ask of me, and I will give thee the**

heathen for thine inheritance, and the ends of the earth for thy possession.” At that very time, indeed, the voice of his holy apostles “went throughout all the earth, and their words to the end of the world.” (Eusebius, *Church History* 3.8.10-11).

There is one more interesting thing about vs. 27 that I’m not exactly sure what to make of it. Jesus says, “Then they will see the Son of Man coming...” At least three different ancient sources, none of them Christian by the way, say things like this. At the destruction of the temple, “Contending hosts were seen meeting in the skies, arms flashed, and suddenly the temple was illumined with fire from the clouds. Of a sudden the doors of the shrine opened and a superhuman voice cried: ‘The gods are departing’: at the same moment the mighty stir of their going was heard” (Tacitus, *Histories* 5.13). Or, “Before sun setting, chariots and troops of soldiers in their armor were seen running about among the clouds, and surrounding the cities ... The inner [court of the] temple, as their custom was, to perform their sacred ministrations, they said that, in the first place, they felt a quaking, and heard a great noise, and after that they heard a sound as of a great multitude, saying, ‘Let us remove

hence” (Josephus, *Wars* 6.296-300). Or, “Now it happened after this that there was seen from above over the Holy of Holies for the whole night the *outline of a man’s face*, the like of whose beauty had never been seen in all the land, and his appearance was quite awesome. Moreover, in those days were *seen chariots of fire and horsemen*, and a great force flying *across the sky* near the ground coming against Jerusalem and all the land of Judah, all of them horses of fire and riders of fire” (Sopher Yosippon, *A Mediaeval History of Ancient Israel*, trans. Steven B. Bowman, ch. 87: Burning of the Temple).

The Fig Tree

It is into this that *the last section* of the sermon now arises. I’ll start in *vs. 28*. “Now when these things begin to take place, straighten up and raise your heads, because your redemption is drawing *near*” (28). Now, in alignment with my Dispensational friends and their insistence on literalism, let me just say that *when Jesus says “near”* and is talking to a specific group of people, I think he means what he says. “Near” doesn’t mean 1000s of years in the future. Near

means near.¹⁴ In the context of Luke which deals nearly exclusively with the destruction of the temple in 70 AD, that makes sense. Especially in light of the illustration he gives.

“And he told them a parable: ‘Look at the fig tree, and all the trees...’ (29). Now, in fairness to those who want to say that the fig tree refers to Israel, Jesus did just curse the fig tree, which did stand for Israel. However, this is what we find in Matthew (21:18-19) and Mark (11:12-14). The parallel in Luke (if we can call it that), if it were following the time-frame of the others, should be right after the triumphal entry just a couple of days earlier. But in classic Lukan fashion, so that you will not be tempted to confuse things, he moves this story way back to ch. 13:1-9 and Jesus tells it in a parable rather than a sermon!

¹⁴ Amazingly, ISMO again (remember, he’s from Finland and doesn’t speak English as his native tongue) has a relevant stand-up bit. “My English is far from perfect. But recently, I realized there are some people who speak way worse English than me. I heard that there is a huge campaign to teach people that, ‘No means no.’ That’s pretty basic level. That’s like English 101. ‘No means no.’ I thought that’s like one of the easiest words. But maybe we have a problem that some people don’t know ... no. We have to teach. If that’s the case that somebody doesn’t know no, my question is, is it even helpful to have a campaign, is it helpful to define a word by – like – using the ... same word? Is it the same, like no means no? Well, probably, yes. That would have been my first guess, yeah. Because it is the exact same word. So I would assume it might also mean the same thing. That’s how words work normally. But like if somebody doesn’t know the first ‘no,’ I bet they won’t know the second ‘no’ either. There is zero new information in that sentence.” ISMO, “No Means No,” *The Late Late Show with James Corden* (Oct 10, 2019).

It is true that in some instances in the OT the fig tree represents Israel.¹⁵ Or, perhaps it is more to the point to say that *the fruit of the fig represents Israel*: good or bad (cf. **Jer 24:4-8**). But at any rate, *it is understandable* why some want to interpret the fig here as referring to Israel. When they do, they say that Jesus is predicting here the return to power of our modern state of Israel and therefore, as soon as you see this, know that the Second Coming is very soon.

But Luke does something else here to make sure you *won't* do this. He doesn't just say, "Look at the fig tree." He says, "Look at the fig tree, *and all the trees*." In other words, he isn't focusing on the fig tree, but on something that all deciduous trees have in common. That is, *they have leaves that grow and shed and then grow back* the next year. He isn't talking about the evergreen but the elm, not the fir but the fig. "As soon as they come out in leaf, you see for yourselves and know that the summer is already near. So also, when you see these things taking place, you know that the

¹⁵ Importantly, they do not just represent Israel. For example, in **Jdg 9:8-14**, the fig represents just one among many of the nations that Israel wanted to rule over them rather than God. Figs are also symbols of *Godly persons* in general (**Mic 7:1-2**), *productivity* (**Hab 3:17**), *safety and security* (**Zech 2:10**), *anything we invest our time into* (**Luke 13:6**), *rulers of various nations* being dethroned (**Rev 6:13**), etc. See *Godawa*. In fact, one of our earlier texts of the universe collapsing uses the fig for *the nations*: "All the host of heaven shall rot away, and the skies roll up like a scroll. All their host shall fall, as leaves fall from the vine, like leaves falling from the fig tree" (**Isa 34:4**).

kingdom of God is *near*” (30-31). Did you hear the word “near” for a second time? The obvious analogy here is the leaf to the signs he has discussed at the beginning of the sermon, especially the armies of Rome surrounding the Holy City. The fig and the other trees then are simply analogies or “near,” not metaphors for Israel.¹⁶

Vs. 31’s “nearness” reiterates the previous nearnesses (28, 30). Vs. 32 then reinforces them. “Truly, I say to you, *this generation will not pass away until all has taken place.*” Which generation? The generation after the modern state of Israel becomes a nation again, some 2000 years later? No. That kind of thinking might have seemed possible in 1988, forty years after Israel became a nation, but we are now 75 years into this, much more than “a generation.” Rather, it’s the generation he is talking to. Some of these very men would see this all happen and live through it, men like John the Apostle. Again, that’s the literalness of the word that really is straight-forward with no need to put thousands of

¹⁶ As R.T. France says, “When a fig tree featured in the story at 21:18–20 I argued that in that context it was meant to evoke OT symbolism concerning the people of God. But there is no need to find any similar symbolism here. This is simply a proverbial-type saying which draws a simile from observation of the natural world; the fig tree is used because it is the most prominent deciduous tree in Palestine, and one whose summer fruiting was eagerly awaited.” R. T. France, *The Gospel of Matthew*, The New International Commentary on the New Testament (Grand Rapids, MI: Wm. B. Eerdmans Publication Co., 2007), 929.

years of gaps in to make Jesus not sound stupid. He knew exactly what he was talking about. Because he is God.

Vs. 33 is the capstone. “Heaven and earth will pass away, but my words will not pass away.” Calvin has a wonderful comment on this,

In order to secure greater confidence in his statements, he illustrates their certainty by this comparison, that it is more firm and stable than the entire structure of the world. But this form of expression is explained by commentators in a variety of ways. Some refer it to the *passing away of heaven and earth* at the last day, by which their frail constitution will be brought to an end; while others explain it to mean, that sooner shall the entire structure of the world perish, than the prophecy which we have just heard shall fail to be accomplished. But as there can be no doubt that Christ expressly intended to raise the minds of his followers above the contemplation of the world, I think that he refers to the continual changes which we see in the world, and affirms, that we ought not to judge of his sayings by the changeful character of the world, which resembles the billows of the sea; for we know how easily our minds are carried away by the affairs of the world, when it is undergoing incessant change. For this reason, Christ enjoins his disciples not to

allow their attention to be occupied by the world, but to look down, from what may be called the lofty watch-tower of divine providence, on all that he foretold would happen. Yet from this passage we draw a useful doctrine, that our salvation, because it is founded on the promises of Christ, does not fluctuate according to the various agitations of the world, but remains unshaken, provided only that our faith rises above *heaven and earth*, and ascends to Christ himself.¹⁷

The Fig Tree

This makes for a **very interesting transition** to the last few words of this chapter. It should be noted that **Luke 17:26-27** would follow immediately after, if Luke were following Matthew (the parallel is **Matt 24:37-40**). This is fascinating because the Matthew parallel is exactly where *the Second Coming* material begins. But, again, Luke has taken that and moved it four chapters earlier to its own section where he can really highlight the Second Coming.

That said, the next verse about “heaven and earth” passing away is followed with this, “**But watch yourselves lest**

¹⁷ **John Calvin** and William Pringle, *Commentary on a Harmony of the Evangelists Matthew, Mark, and Luke*, vol. 3 (Bellingham, WA: Logos Bible Software, 2010), 152.

your hearts be weighed down with dissipation and drunkenness and cares of this life, and that day come upon you suddenly like a trap” (Luke 21:34). This verse is very clearly found in the Second Coming section in Matthew. So, we might be forgiven if we think it about the Second Coming here. But that makes no sense given that *literally* everything in Luke’s version of the Olivet Discourse is about Jerusalem in 70 AD. And this is just where I think Calvin’s comments are so curious.

Clearly, as Luke presents it, Jesus intends for his Disciples and Apostles—particularly [the four he is talking to](#) in Mark’s version (Andrew, Peter, James, and John), to watch *themselves* closely. And by extension, this is a last little warning to their contemporaries to watch for the signs of those days so that [they may not be taken by surprise](#) and massacred by the Roman Army as they storm the Temple Mount in coming days.

But our Lord also knows, and indeed has even told them that not all of them would live to see that day. Some of them would die. In this way, it seems to me that Luke has taken one verse from the Second Coming material of Jesus’ original sermon and [left it here](#), precisely as [a warning to all](#)

Christians that when Jesus comes, be it in 70 AD or at the Second Coming, we must be awake. In this way, the previous verse could refer to *the passing away of heaven and earth at the last day* or to *its type* in 70 AD, which was most certainly a tremendous day of judgment against the nation of Israel, a prescient reminder to all that he is coming again to judge all the living and the dead.

Vs. 35 is likewise ambiguous in its meaning to vs. 33. “For it will come upon all who dwell on the face of the whole earth.” “The earth” (tēs gēs) could be translated earth or land. It could refer to the land of Israel or the entire world. It is ambiguous. Deliberately so, to be a constant reminder that *the application*—even of an entire sermon dedicated to a prophecy that really did occur word-for-word as Jesus predicted it would—would continue even to today.

Vs. 36 returns to the ideas of vs. 34, but now focuses in especially on the Apostles. “But *stay awake* at all times, praying that you may have strength to escape all these things that are going to take place, and to stand before the Son of Man.” Staying awake is vital for watchmen. But waking up is also important, especially if you have not yet done so.

This idea of a **Great Awakening** is being used by **New Agers** to talk about the Age of Aquarius and their impossible era of “**harmony and understanding. Sympathy and trust abounding. No more falsehoods or derisions. Golden living dreams of visions. Mystic crystal revelation.**” And all without salvation from sin or glory to God. It’s the perfect anti-christ ideal, using truth against us to obscure the gospel. There’s also a very **powerful meme** in the culture right now to “wake up” to the horrors of what the globalists intend to do to all of humanity and to wake up so that we can stop them before they murder us all. And there’s something to that and it isn’t evil to use the meme to wake up just because New Agers also use it (some of them even in this very context). Why? Because it has also been used **by Christians** in our nation’s past to talk about **waking up to the Gospel**. We had two Great Awakenings already, one I deem quite good (18th century), the second (19th century) not as much. The point is, the idea of waking up can be used for good or for bad. **Jesus uses it for the ultimate good**—so that you will see that he is indeed coming *because he has already come*. That he is indeed God and has already proven it, time and again.

One day, **we must all stand** before the judgment seat of Christ. It is as inevitable as the day of your own death. It is coming and there's nothing you can do to stop it. Now is the time to heed Christ's warnings of your own judgment by looking to the sure and certain past that has already happened. Jesus predicted exactly what would happen. And it happened exactly as he predicted. He is God.

The last two verses of the chapter I would have thought belonged rather at the beginning. “**And every day he was teaching in the temple, but at night he went out and lodged on the mount called Olivet. And early in the morning all the people came to him in the temple to hear him**” (**Luke 21:37-38**). The question is, **what did they go to hear?** An exciting teacher? A mere prophet? Or God in human flesh? And did they go **merely to hear** or **to listen and heed**? That is the question you are left with at the end of Jesus' phenomenal, pointed, and proven true last great sermon: the Olivet Discourse. He has come in judgment against Israel and they have never been the same. He is coming in judgment to judge all men. Will you be awake?

Matthew 24	Mark 13	Luke 21
1 Jesus left the temple and was going away, when his disciples came to point out to him the buildings of the temple.	1 And as he came out of the temple, one of his disciples said to him, "Look, Teacher, what wonderful stones and what wonderful buildings!"	5 And while some were speaking of the temple, how it was adorned with noble stones and offerings, he said,
2 But he answered them, "You see all these, do you not? Truly, I say to you, there will not be left here one stone upon another that will not be thrown down."	2 And Jesus said to him, "Do you see these great buildings? There will not be left here one stone upon another that will not be thrown down."	6 "As for these things that you see, the days will come when there will not be left here one stone upon another that will not be thrown down."
3 As he sat on the Mount of Olives, the disciples came to him privately, saying, "Tell us, when will these things be, and what will be the sign of your coming and of the end of the age?"	3 And as he sat on the Mount of Olives opposite the temple, Peter and James and John and Andrew asked him privately, 4 "Tell us, when will these things be, and what will be the sign when all these things are about to be accomplished?"	7 And they asked him, "Teacher, when will these things be, and what will be the sign when these things are about to take place?"
4 And Jesus answered them, "See that no one leads you astray. 5 For many will come in my name, saying, 'I am the Christ,' and they will lead many astray.	5 And Jesus began to say to them, "See that no one leads you astray. 6 Many will come in my name, saying, 'I am he!' and they will lead many astray.	8 And he said, "See that you are not led astray. For many will come in my name, saying, 'I am he!' and, 'The time is at hand!' Do not go after them.
6 And you will hear of wars and rumors of wars. See that you are not alarmed, for this must take place, but the end is not yet.	7 And when you hear of wars and rumors of wars, do not be alarmed. This must take place, but the end is not yet.	9 And when you hear of wars and tumults, do not be terrified, for these things must first take place, but the end will not be at once."
7 For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places.	8 For nation will rise against nation, and kingdom against kingdom. There will be earthquakes in various places; there will be famines.	10 Then he said to them, "Nation will rise against nation, and kingdom against kingdom. 11 There will be great earthquakes, and in various places famines and pestilences. And there will be terrors and great signs from heaven.
8 All these are but the beginning of the birth pains.	These are but the beginning of the birth pains.	
9a "Then they will deliver you up to tribulation and put you to death,	9 "But be on your guard. For they will deliver you	12 But before all this they will lay their hands on you and persecute you, delivering you up to
Matthew 10:17-22		
17 Beware of men, for they will deliver you over to courts and flog you in their synagogues, 18 and you will be dragged before governors and kings for my sake, to bear witness before them and the Gentiles.	over to councils, and you will be beaten in synagogues, and you will stand before governors and kings for my sake, to bear witness before them. 10 And the gospel must first be proclaimed to all nations.	the synagogues and prisons, and you will be brought before kings and governors for my name's sake. 13 This will be your opportunity to bear witness.
19 When they deliver you over, do not be anxious how you are to speak or what you are to say, for what you are to say will be given to you in that hour. 20 For it is not you who speak, but the Spirit of your Father speaking through you.	11 And when they bring you to trial and deliver you over, do not be anxious beforehand what you are to say, but say whatever is given you in that hour, for it is not you who speak, but the Holy Spirit.	14 Settle it therefore in your minds not to meditate beforehand how to answer, 15 for I will give you a mouth and wisdom, which none of your adversaries will be able to withstand or contradict.
21 Brother will deliver brother over to death, and the father his child, and children will rise against parents and have them put to death,	12 And brother will deliver brother over to death, and the father his child, and children will rise against parents and have them put to death.	16 You will be delivered up even by parents and brothers and relatives and friends, and some of you they will put to death.
22 and you will be hated by all for my name's sake.	13 And you will be hated by all for my name's sake.	17 You will be hated by all for my name's sake.
		18 But not a hair of your head will perish.
But the one who endures to the end will be saved.	But the one who endures to the end will be saved.	19 By your endurance you will gain your lives.
Matthew 24 cont.		
9b and you will be hated by all nations for my name's sake.		
10 And then many will fall away and betray one another and hate one another. 11 And many false prophets will arise and lead many astray. 12 And because lawlessness will be increased, the love of		

many will grow cold. ¹³ But the one who endures to the end will be saved. ¹⁴ And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come.		
¹⁵ "So when you see the abomination of desolation spoken of by the prophet Daniel, standing in the holy place (let the reader understand),	¹⁴ "But when you see the abomination of desolation standing where he ought not to be (let the reader understand),	²⁰ "But when you see Jerusalem surrounded by armies, then know that its desolation has come near.
¹⁶ then let those who are in Judea flee to the mountains. ¹⁷ Let the one who is on the housetop not go down to take what is in his house, ¹⁸ and let the one who is in the field not turn back to take his cloak.	then let those who are in Judea flee to the mountains. ¹⁵ Let the one who is on the housetop not go down, nor enter his house, to take anything out, ¹⁶ and let the one who is in the field not turn back to take his cloak.	²¹ Then let those who are in Judea flee to the mountains, and let those who are inside the city depart, and let not those who are out in the country enter it, ²² for these are days of vengeance, to fulfill all that is written.
¹⁹ And alas for women who are pregnant and for those who are nursing infants in those days!	¹⁷ And alas for women who are pregnant and for those who are nursing infants in those days!	²³ Alas for women who are pregnant and for those who are nursing infants in those days!
²⁰ Pray that your flight may not be in winter or on a Sabbath.	¹⁸ Pray that it may not happen in winter.	
²¹ For then there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be.	¹⁹ For in those days there will be such tribulation as has not been from the beginning of the creation that God created until now, and never will be.	For there will be great distress upon the earth and wrath against this people.
		²⁴ They will fall by the edge of the sword and be led captive among all nations, and Jerusalem will be trampled underfoot by the Gentiles, until the times of the Gentiles are fulfilled.
²² And if those days had not been cut short, no human being would be saved. But for the sake of the elect those days will be cut short.	²⁰ And if the Lord had not cut short the days, no human being would be saved. But for the sake of the elect, whom he chose, he shortened the days.	Luke 17
		²⁰ Being asked by the Pharisees when the kingdom of God would come, he answered them, "The kingdom of God is not coming in ways that can be observed,
²³ Then if anyone says to you, 'Look, here is the Christ!' or 'There he is!' do not believe it.	²¹ And then if anyone says to you, 'Look, here is the Christ!' or 'Look, there he is!' do not believe it.	²¹ nor will they say, 'Look, here it is!' or 'There!' for behold, the kingdom of God is in the midst of you."
²⁴ For false christs and false prophets will arise and perform great signs and wonders, so as to lead astray, if possible, even the elect.	²² For false christs and false prophets will arise and perform signs and wonders, to lead astray, if possible, the elect.	
²⁵ See, I have told you beforehand.	²³ But be on guard; I have told you all things beforehand.	
²⁶ So, if they say to you, 'Look, he is in the wilderness,' do not go out. If they say, 'Look, he is in the inner rooms,' do not believe it.		
		²² And he said to the disciples, "The days are coming when you will desire to see one of the days of the Son of Man, and you will not see it.
²³ Then if anyone says to you, 'Look, here is the Christ!' or 'There he is!' do not believe it.	²¹ And then if anyone says to you, 'Look, here is the Christ!' or 'Look, there he is!' do not believe it.	²³ And they will say to you, 'Look, there!' or 'Look, here!' Do not go out or follow them.

²⁷ For as the lightning comes from the east and shines as far as the west, so will be the coming of the Son of Man.		²⁴ For as the lightning flashes and lights up the sky from one side to the other, so will the Son of Man be in his day.
		²⁵ But first he must suffer many things and be rejected by this generation.
		Luke 21 cont.
²⁸ Wherever the corpse is, there the vultures will gather.		
²⁹ "Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven,	²⁴ "But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light, ²⁵ and the stars will be falling from heaven,	²⁵ "And there will be signs in sun and moon and stars,
		and on the earth distress of nations in perplexity because of the roaring of the sea and the waves,
and the powers of the heavens will be shaken.	and the powers in the heavens will be shaken.	²⁶ people fainting with fear and with foreboding of what is coming on the world. For the powers of the heavens will be shaken.
³⁰ Then will appear in heaven the sign of the Son of Man, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory.	²⁶ And then they will see the Son of Man coming in clouds with great power and glory.	²⁷ And then they will see the Son of Man coming in a cloud with power and great glory.
³¹ And he will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other.	²⁷ And then he will send out the angels and gather his elect from the four winds, from the ends of the earth to the ends of heaven.	
		²⁸ Now when these things begin to take place, straighten up and raise your heads, because your redemption is drawing near."
³² "From the fig tree learn its lesson:	²⁸ "From the fig tree learn its lesson:	²⁹ And he told them a parable: "Look at the fig tree, and all the trees.
as soon as its branch becomes tender and puts out its leaves, you know that summer is near.	as soon as its branch becomes tender and puts out its leaves, you know that summer is near.	³⁰ As soon as they come out in leaf, you see for yourselves and know that the summer is already near.
³³ So also, when you see all these things, you know that he is near, at the very gates.	²⁹ So also, when you see these things taking place, you know that he is near, at the very gates.	³¹ So also, when you see these things taking place, you know that the kingdom of God is near.
³⁴ Truly, I say to you, this generation will not pass away until all these things take place.	³⁰ Truly, I say to you, this generation will not pass away until all these things take place.	³² Truly, I say to you, this generation will not pass away until all has taken place.
³⁵ Heaven and earth will pass away, but my words will not pass away.	³¹ Heaven and earth will pass away, but my words will not pass away.	³³ Heaven and earth will pass away, but my words will not pass away.
³⁶ "But concerning that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only.	³² "But concerning that day or that hour, no one knows, not even the angels in heaven, nor the Son, but only the Father.	
		Luke 17 cont.
³⁷ For as were the days of Noah, so will be the coming of the Son of Man.		²⁶ Just as it was in the days of Noah, so will it be in the days of the Son of Man.
³⁸ For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark,		²⁷ They were eating and drinking and marrying and being given in marriage, until the day when Noah entered the ark, and the flood came and destroyed them all.
³⁹ and they were unaware until the flood came and swept them all away, so will be the coming of the Son of Man.		
		²⁸ Likewise, just as it was in the days of Lot—they were eating and drinking, buying and selling, planting and building,

		29 but on the day when Lot went out from Sodom, fire and sulfur rained from heaven and destroyed them all—
		30 so will it be on the day when the Son of Man is revealed.
16 then let those who are in Judea flee to the mountains.	14then let those who are in Judea flee to the mountains.	
17 Let the one who is on the housetop not go down to take what is in his house, 18 and let the one who is in the field not turn back to take his cloak. 40 Then two men will be in the field; one will be taken and one left.	15 Let the one who is on the housetop not go down, nor enter his house, to take anything out, 16 and let the one who is in the field not turn back to take his cloak.	31 On that day, let the one who is on the housetop, with his goods in the house, not come down to take them away, and likewise let the one who is in the field not turn back.
		32 Remember Lot's wife.
		33 Whoever seeks to preserve his life will lose it, but whoever loses his life will keep it.
		34 I tell you, in that night there will be two in one bed. One will be taken and the other left.
41Two women will be grinding at the mill; one will be taken and one left.		35 There will be two women grinding together. One will be taken and the other left."
40 Then two men will be in the field; one will be taken and one left.		36Two men will be in the field; one will be taken and the other left
28 Wherever the corpse is, there the vultures will gather.		37 And they said to him, "Where, Lord?" He said to them, "Where the corpse is, there the vultures will gather."
		Luke 21 cont.
42 Therefore, stay awake, for you do not know on what day your Lord is coming. 43 But know this, that if the master of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into. 44 Therefore you also must be ready, for the Son of Man is coming at an hour you do not expect.	33 Be on guard, keep awake. For you do not know when the time will come. 34 It is like a man going on a journey, when he leaves home and puts his servants in charge, each with his work, and commands the doorkeeper to stay awake. 35 Therefore stay awake—for you do not know when the master of the house will come, in the evening, or at midnight, or when the rooster crows, or in the morning— 36 lest he come suddenly and find you asleep.	34 "But watch yourselves lest your hearts be weighed down with dissipation and drunkenness and cares of this life, and that day come upon you suddenly like a trap.
		35 For it will come upon all who dwell on the face of the whole earth.
	37 And what I say to you I say to all: Stay awake."	36 But stay awake at all times, praying that you may have strength to escape all these things that are going to take place, and to stand before the Son of Man."
		37 And every day he was teaching in the temple, but at night he went out and lodged on the mount called Olivet.
		38 And early in the morning all the people came to him in the temple to hear him.
45 "Who then is the faithful and wise servant, whom his master has set over his household, to give them their food at the proper time? 46 Blessed is that servant whom his master will find so doing when he comes. 47 Truly, I say to you, he will set him over all his possessions. 48 But if that wicked servant says to himself, 'My master is delayed,' 49 and begins to beat his fellow servants and eats and drinks with drunkards,		

⁵⁰ the master of that servant will come on a day when he does not expect him and at an hour he does not know

⁵¹ and will cut him in pieces and put him with the hypocrites. In that place there will be weeping and gnashing of teeth.

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